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PRAYER FOR PEACE

thy Kingdom Come (Seeking Shalom)

We are invited to participate in God's plan for peace and love in His Kingdom. Shalom is not simply a condition in which there is an absence of war, but a situation in which there is sharing and support to the extent that life is fulfilled abundantly. Where war and oppression of human rights are dominant forces there is a loss of caring and discrimination against those who are subjugated. In restoring human rights we must nurture our peacemaking capacities in all aspects of our daily lives.

We pray for "...light to those who sit in darkness and in the shadow of death," and that You will "...guide our feet into the ways of peace." (Luke 1:79)

They Will Be Done On Earth As It Is In Heaven (In Opposition to Oppression)

Ever increasingly the nuclear arms race intensifies and militarization progresses through the political, socio/economic, and educational systems of the rich and powerful of the world. Under the present Japan-US Security Treaty, Japan cooperates with the American military strategy. The lives of people living in the areas of the US military bases are seriously compromised, and the weak society are more extensively oppressed with the coming nationalization of the Yasukuni Shinto Shrine, in connection with the resurgence of the Tenno (emperor) system, and with changes in the Japanese educational system.

We pray that your will is done on earth through caring for the least of these my brothers and sisters (Matt. 24) and through a following of the teachings found in the parable of the lost sheep.

Give Us This Day Our Daily Bread
(Against Poverty and Starvation)

Why is there so much poverty and starvation in the world? In order to meet astronomical military budgets, the world's natural resources are being squandered and at the same time the rich countries economically exploit the poor nations as endemic oppression becomes systemic in character under the support of autocratic political powers who work against the people. We cannot any longer close our ears to the voices of Third World peoples as their rights to life are threatened and denied.

We pray for sustenance for those who are in need and seek for strength so that our own efforts in sharing our abundance are strengthened under the pain of God's judgment.

Forgive Our Sins (Responsibility of War)

Once not very long ago Japan invaded other Asian countries and again under the present economic development systems of there has come about another kind of invasion which brings suffering to Asian peoples. Through the changes being made in our school textbooks we are glossing over the realities of our dehumanizing and destructive mistakes and trying to justify what was done in the past in the name of our national myths. We are enjoying an unprecedented economic strength and are closing our eyes to the present world situation.

We pray for Christ to forgive our sins and that He will help us to follow in His path the suffering of today's world.

Lead Us Not Into Temptation But Deliver Us From Evil. Amen
(NCCJ Peace Letter to Churches)

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'A HOLE IN THE WALL'

(From a sermon given at the Japan Christian Centre November 14 by Rev. KANEKO Kei, using Ezekiel 8:7-13 as a text.)

What was the Kwang-ju incident? The south Korean government has tried to erase the fact that the incident ever happened and has suppressed all related information. Yet the memory and the words of witnesses have remained among the people.

The story in Ezekiel 8 describes how Ezekiel was directed by God to dig a hole in the wall surrounding the temple in Jerusalem -- a place sacred to Israel. Through that hole, the truth of what was happening in Israel was revealed to Ezekiel. The elders of Israel, the leaders of the people, were exposed not only as sinners, but as committing abominations -- worshipping idols within the house of Israel.

To me, the Kwang-ju incident represents a hole in the wall that has been built by the rulers of Korea. For Kwang-ju revealed the actual nature of the rulers of the Korean people.

After the wall was breached, the rulers have put their utmost efforts into stopping up that hole. They have tried to use all means to further strengthen the wall of power that surrounds them. But the voices of the people cannot be silenced. Just this spring, a record of the Kwang-ju incident was compiled and published by WHANG Suk Yong. The Japanese version Shi o koete, Jidai no Kurayami o koete (Beyond Death, Beyond the Hour of Darkness) was published in Japan by the Japan Catholic Peace and Justice Commission.

What is really happening on the other side of the wall in south Korea? We were not able to see or properly understand until a hole was made. By using that hole as a means to see the actual situation, we are able to be in solidarity with people struggling to be the "salt of the earth." With the wall of power breached, the Holy Spirit can pass through. With the truth revealed, hope for Koinonia is reborn.

LIVING FAITH

IN AN ESCHATOLOGICAL AGE

(Book Review)

Dr. CHI Myong Kwan came to Japan from Korea in 1972 and since that time has taught at Tokyo Women's College. During the years he has been in Japan, Dr. Chi has made many prophetic speeches to different groups. Hakyoku no Jidai ni Ikiru Shinko (Living Faith in an Eschatological Age) compiles writings and speeches of the last 5 years under 3 sections: 1) Peace in Asian and Japanese/Korean Churches, 2) Korean Churches and People's Theology, and 3) Christianity and an Eschatological Age.

Referring to the annexation of Korea by Japan, Rev. EBINA Danjo, then leader of the Congregational Church in Japan, declared that the assimilation of Koreans was of great benefit for them, as the purpose was to make them as Japanese. Dr. Chi contrasts this view with that of HAM Sok Hon, a Korean Quaker who lived at the same time. For HAM Sok Hon, assimilation represented the degeneration of his tory. Human history is indeed often a history of people's tears. Such history will face the judgement of God. Dr. Chi in this compelling book, analyzes present reality with the historical view of a people who were invaded. He challenges Japanese Christians by asking where they stand in the present situation.

Dr. Chi notes that the United Church of Christ in Japan, represented by its Moderator, confessed the sins committed by the Church to other Asians in 1967. After the confession was made, church congregations divided themselves into pro and con groups, some supporting the confession and others disassociating themselves from it. This action surprised and disappointed Dr. Chi, causing him to drastically change his expectations of Japanese churches. In the past, the Japanese church was subjugated to the military rulers of the land. Dr. Chi maintains that the Japanese church has done little to change its stature.

KANZAKI Yuji

"GOD DOING NEW THINGS"

THEME OF KCCJ GENERAL ASSEMBLY

pastors and 52 elders from the 71 churches and mission points of the Korean Christian Church in Japan celebrated two years of growth and deeper engagement in God's mission of reconciliation and justice for all peoples at a new Fukuoka Church October 22 to 24. The 1984 baptized membership of the KCCJ was reported as 3093, with adherents and church school youth bringing the Christian community served by the General Assembly to over 5400 persons.

The Assembly opened with a sermon on the assembly theme, "God doing new things" (Isaiah 43:19, 42:5-9) preached by the retiring Moderator, Rev. HONG Young Ki. The Moderator-elect, Rev. KIM Shin Hwan, presided over the subsequent deliberations. The new Moderator is minister of the Hiroshima Church, and in his lengthy ministry there has taken a leading role in ecumenical and community efforts for Korean hibakusha in Korea. He served the General Assembly for many years as clerk, and was in Canada for a year of mission study-exchange in 1980-1.

Rev. LEE Dae Kyung was elected to replace Rev. KIM Kun Shik as General Secretary. Rev. Kim retires after six years of service to take up a full-time pastorate at Tokyo Korean Church. The new General Secretary is a native of Korea who began theological studies in the Korean Theological Seminary (PCROK). After coming to Japan in 1964, he completed his theological studies at Tokyo Christian Theological Seminary and served in Shinjoh and Funabashi churches after being ordained to the ministry by the KCCJ in 1974.

That the Assembly strove to strengthen the balance in mission of evangelism, outreach and social engagement is obvious by the Proclamation approved unanimously.

...At this crucial time, the KCCJ confirms its determination to continue to struggle until the basic revision

of the Alien Registration Law is accomplished as a sign of God's working. We hereby affirm our demand for the revision of the ARL in the following ways:

1. Complete abolition of the fingerprinting requirement;
2. Annulment of the requirement of carrying the registration passbook at all times;
3. Annulment of the criminal penalties for registration infractions;
4. Abrogation of the requirement to re-new registration every five years.

We also call for the Ministry of Justice of Japan to immediately halt its vengeful punitive measures against individuals refusing to be fingerprinted by denying them permission to re-enter Japan, and against Christian workers officially invited and commissioned to work with our church by denying entry visas to them.

The Korean Christian Church in Japan will initiate further strong actions to fulfill its mission in Japan. In this struggle we shall further strengthen our solidarity efforts with sister churches in Japan, Protestant and Catholic, and with persons and groups of conscience working toward this end, without regard to race, faith or political persuasion..."

The Assembly also passed a statement on the official visit of the Prime Minister and other government leaders to the Yasukuni Shrine on August 15th of this year. The Assembly deplored this act of glorifying the spirit of war and oppression, and warned of the implications of such false idolatry and revived militarism for the Japanese and other Asian peoples, as well as for world peace and reconciliation.

Looking forward to celebrating in 1988 the 80th anniversary of the beginning of the formal mission effort among Koreans in Japan, the various departments and committees were called upon to put greater efforts into developing long-term goals, and engaging the whole body more thoroughly in the calling of a minority church serving a minority people in Japan.

*contributed by John H. McIntosh,
missionary to KCCJ*

Atomic Bomb Victims in South Korea

The following was written by Vallie Stearns, studying in Japan with Friends World College. It is based on material from Church Women United, Korea.

The Peace Park in Hiroshima is dotted with memorials dedicated to the hundreds of thousands of Japanese who were exposed to and destroyed by the atomic bomb. Worldwide sympathy and help has been extended to the A-bomb survivors or hibakusha, as well as limited government compensation and access to special medical treatment. But what most people do not realize is that fully 100,000 Koreans brought to Japan including forced workers and cheap labourers for the war effort and their wives and children were also bombed that day. The existence of 20,000 bomb survivors growing old in sickness, fear of sickness, and poverty in South Korea is both largely unknown and ignored. With so little medical treatment available to them and no community support, they live in ignorance of what the bomb was, why it was dropped, and what is happening to their bodies and the health of their families. The Peace Park is a central symbol of hope for so many of us in a war-ridden world, so it is shocking to learn that the Peace Park is for Japanese victims only. The Korean memorial is not allowed to stand inside, so it is out by a busy street with its inscription defaced, a blatant reminder of the neglect and scorn still received by these unjustly used people, and an ominous shadow over Japan's present-day platitudes for peace.

The reason why there were so many Koreans in Hiroshima and Japan at the time of the atomic bomb has to do with Japan's military policy up to and during the Second World War. Japan had taken it as their mission to gather "all eight corners of the world under one roof" starting with the annexation, subordination, and assimilation of neighbouring East Asian countries. Japan took over and forcefully ruled Korea, for example, from 1910 to 1945. In keeping with Japan's policy of assimilation, all Koreans became Japanese nationals during this period which resulted in a steady

flow of migrants, usually from poorer Korea to richer Japan. Once in Japan, they were expected to work for very low wages in the war effort, in factories producing munitions, ships, steel, and rubber. Often they were drafted into to fight against their own country and other Asian countries. The wartime slogan "ichioku isshin" or "100 million (people of one mind)" was directed as much at Koreans as the Japanese. In 1940, it became compulsory for Koreans in Japan to annul their own heritage and background by discarding their names in favour of Japanese ones. But this process of assimilation did not make them equal to the Japanese, in keeping with Japan's policy of subordination. Systematically they worked for lower wages than the Japanese, a discriminatory process that still goes on today. Since the war, second and third generation Japanese Koreans have not been allowed naturalization, but must carry foreign registration cards like any tourist, with their fingerprints inside for identification like any criminal. Worst of all, fully 2 million Korean men were brought to Japan as forced labourers, closely supervised by the police, and kept locked in shacks like animals. Smaller numbers of men from places like Singapore were also enslaved in this way. Following the men came brides, wives, and children to a strange, inhospitable land. By 1945, there was a total of 30 million Koreans in Japan out of a population of 100 million, 65% of whom were women and children, and 100,000 of these were in Hiroshima when the atomic bomb was detonated.

One half of the Koreans in Hiroshima survived, and 3/5 of these survivors returned to Korea, with their country's new liberation from Japan at the end of the War. Many of these have died since usually from A-bomb related diseases, leaving an estimated 20,000 bomb sufferers now living in South Korea. (There are about 8000 Korean hibakusha living in Japan.) It has not been possible to trace those survivors living in North Korea, but scattered hibakusha have been found in at least Borneo, Burma, China, Germany, Indonesia, Malaya, the Philippines, Russia, and the United States. The focus of in-coming assistance and support has always been Japan, while

continuing suffering is really a transnational affair. In Korea's case, as a result of widespread poverty, the ravaging of the five-year Korean war, and the government's single-minded pursuit of industrial "development", there have been no internal programs of relief or assistance provided by the South Korean government. In all South Korea there is no clinic with one doctor who can treat radiation diseases. The only hospital where any significant treatment takes place is located in Hiroshima. In Japan, the government has issued an "Atomic Bomb Survivors' Pocketbook" to those who are registered as survivors. It is not a very useful document, but if a victim is living on a subsistence income, he is qualified to receive government subsidies for medical expenses. Koreans have a difficult time getting registered enough, since it is required to have the testimony of two Japanese witnesses before one can be entitled to carry a pocketbook. Since Koreans lived together, forced labourers were forced to be packed together in poor housing, most Korean hibakusha were not noticed or even by Japanese hibakusha. If there are witnesses it is unlikely that they could still be alive, and further most victims were in a state of intense shock at the time with no thought for anyone but their immediate families. Under these circumstances, most of the bomb sufferers who are poor enough to receive subsidies (usually the Koreans) cannot get the Pocketbook. Another barrier to the hospital in Hiroshima is the law that prohibits non-Japanese on tourist visas to receive medical help. This law has been in effect since the restoration of diplomatic relations between Japan and Korea in 1965. In this way, Japan has rejected the last vestiges of responsibility towards its former colony and to those who were once Japanese nationals living and doing forced labour in Japan. There was a recent case of a Korean man who smuggled himself into the country, hoping for medical treatment for his worsening blood disease. Instead of help, he was detained for legal procedures and a ten-month prison sentence, while the hospital in Hiroshima refused to treat him until these procedures were completed. He is still waiting in Japan, while getting closer and

closer to death.

However, most Korean bomb victims are far too poor to attempt such a journey to Japan for medical help, even before 1965. Despite the publicized industrialization of South Korea, most people continue to live in extreme poverty. The Korean war created unnecessary hardship, death, starvation, and poverty, while Japan's growing dominance over the Korean economy has caused it to slide further and further into debt and economic dependency: a situation known as "neo-colonialism". What this has meant for one half of the struggling hibakusha is an annual income of \$880 (or ¥180,000) for a family of five, according to a recent study. The highest annual income surveyed was only \$3500 (or ¥700,000). About half, both men and women, make a living through tenant farming, and about a quarter (including some of the women, the aged, and the unemployed) are jobless. This desperate situation has been exacerbated by sickness. While one quarter of Korean hibakusha look to Western medicine, and another quarter to Chinese medicine and folk remedies, only 10% claim to have been benefitted by it. On average, almost half of a family of five is unhealthy. So half of the bomb sufferers find it difficult to work and one-sixth are too sick to work at all.

Korean hibakusha experience the same health problems as other victims: the scars, the physical weakness, the mysterious pains from nervous disorders, the cancer, the blood, skin, and stomach diseases, heart malfunctions, loss of eyesight, strange pus excretions, etc. The nature of radiation sicknesses is that they are undiagnosable by ordinary medicine, and they are unpredictable. One could fall fatally ill without warning, and then be told by doctors that there is nothing wrong with you. Like in Japan, South Korean hibakusha are shunned and ostracized by a suspicious and frightened community since it is widely believed that radiation diseases are contagious.

Within this vicious cycle of sickness, poverty, fear, and misinformation, there is no time for a mass movement or any kind of self-organization among the Korean bomb survivors who must live from day to day for subsistence. However, in Hiroshima, a group called the

Korean Atomic Bomb Sufferers' Relief Association of Japan formed in 1971. They are active in locating survivors, sponsoring surveys and research, publishing information, consciousness-raising and fund-raising. They urge us to take action too. We can help publicize the desperate and ignored situation of hibakusha outside of Japan especially the 20,000 in South Korea. We can raise money to start much-needed clinics in that country and self-help villages. And we can lend all our support and energies to the anti-nuclear movement that threatens us as a global community regardless of national boundaries. Please send moral and financial support to suffering Korean bomb survivors by contacting KAWAMURA Torataroh, Chairperson, at the Korean Atomic Bomb Sufferers' Relief Association of Japan office, 3-63-5 Momoyamachi, Suita, Osaka, Japan.

KEIYO CULTURE AND EDUCATION CENTRE

Since it was legally established in 1966, the Keiyo Culture and Education Centre, (KCEC), the KCEC has been involved in various areas of social activity motivated by Christian social ethics. An associate member organization of the NCCJ, KCEC is based in the Keiyo industrial area one of the world's largest industrial areas, located in Chiba, across the bay from the city of Tokyo.

As part of its diverse activities, KCEC has a 20 year history of fellowship with both individuals and organizations serving people in other Asian countries and other parts of the world. Since the early 1960s, KCEC has received over 600 people as visitors from overseas. Under the sponsorship of KCEC, they have been participate in exposure-exchange programs of varying lengths.

KCEC's International Personnel Exchange Project (IPEP) was created in 1973 coming out of a sense of mission and a belief in the potential of such experiences. The aim of IPEP is to foster in-depth communication and an exchange of experiences through "person-to-person" relationships between people of other countries and Japan, with a particular emphasis on Asia.

In an attempt to achieve this purpose,

KCEC has, through 1985, accepted IPEP awardees every year for periods ranging from one month to one year depending on the situation of each participant. KCEC has provided various kinds of experience exchange programs, including tours to communities in which significant social activities are carried out.

All IPEP participants are selected and recommended to KCEC by responsible Christian or civic social action organization in the applicant's home country. Many of these organizations have long-standing relationships with KCEC.

Given the nature of IPEP, KCEC accepts only those who are working with some grass-roots activities which aim at the betterment of human life, the promotion of human dignity and freedom.

KCEC does not restrict choice of participants on the basis of religious faith. Participants are chosen in the hope that they will use their experiences here in Japan to assist them with their work among the people in their own countries.

This year's IPEP guest was Mr. Gurmit Singh, president of the Environmental Protection Society of Malaysia. In Japan, he was able to meet with many people actively involved with environmental issues and the anti-pollution movement. As part of his visit, he went on a fact-finding tour to Minamata City in Kyushu (southern Japan), an area known for Minamata Disease, caused by mercury poisoning.

Funding for the IPEP began with a \$5000 donation from the Rev. ISHIMARU Minoru, Director of KCEC. These funds were received by Rev. Ishimaru in 1971 as an awardee of the Edward Browning Award.

Since that time, however, funding for IPEP has been raised by great numbers of concerned individual donors here in Japan described as "neither rich nor privileged." In keeping with the nature of IPEP as an independent, non-governmental program, KCEC does not accept any funds from business corporations or government. It means thus, then the project is a "people-to-people" program, intended to foster in-depth communication and solidarity with other Asian peoples.

NEW DIRECTORS FOR IWAKUNI SHALOM CENTRE

evs. Blanca and Douglas Mike11, fraternal workers of the Christian Church (Disciples of Christ) and the Presbyterian Church (USA), in mutual mission with the Iwakuni, took up their work as co-directors of the **Iwakuni Shalom Centre** in August 1985.

At a meeting of the Centre's national Executive Committee in Tokyo November 11, Doug Mikell explained how the Centre has experienced various phases of life. The names the Centre has been known by in the past demonstrate this in part. It began as the "Christian Servicemen's Centre," but has also been known as the "Serendipity Community Centre," and the "Iwakuni Community Centre." The Centre has, in the past, ranged from serving as a recreational facility exclusively for the use of American military personnel, to protesting the Vietnam War, to working to counter the social maladies inherent in the military system.

ev. Mikell continued by saying that the changing situation of the late 1980s requires that the Centre assume a role as a partner of the Church in the quest for peace and justice. The Centre is a pioneer mission of the churches and member organizations related to the NCCJ, in affiliation with the NCCCUSA (National Council of Churches of Christ in the USA). Thus the Centre is accountable only to the church."

The situation of the Centre is unique in that its location is in a city and community dominated by the presence of a joint US-Japan military base. The local population is heavily influenced both economically and socially by this. The US Marine Corps Air Station (Iwakuni) is in the process of renovation and possible expansion which will result in an increase in the number of accompanied personnel. (Servicemen and women accompanied by their families.) This comes at a time when Japan is moving toward remilitarization with increased cooperation between the militaries of the US and Japan.

At the national executive meeting, Blanca and Doug outlined the three-pronged ministry of the Centre:

11. Ministry to American Military Personnel: American military personnel of junior enlisted rank are usually assigned to the Iwakuni base for relatively short periods of time. Even though recreational facilities on the base have been increased, there is a need for the Centre to provide services such as counselling, advocacy for persons facing discrimination, and consciousness-raising. Particular attention is given to persons who have expressed dissatisfaction with or conscientious objection to the military system.

2. Ministry to the Kawashimo Community: The area of Kawashimo adjacent to the base, has been identified as an "oppressed community" inhabited by a diverse group of persons: established residents, transient residents, hostesses, prostitutes, the aged, Indian merchants, as well as others. The number of Filipino women, employed at some of the 80-90 "snack bars", night clubs, and cabarets, amounts to 25 to 30 at present, and it appears that this number will increase. As some of these persons face neglect, discrimination, and violation of their human rights, it is appropriate to concentrate attention on providing ministry to them.

3. Ministry with Japanese Churches and Congregations: As an institution related to the NCCJ, the Centre has a responsibility to serve churches and congregations. The nature and context of the Centre's ministry suggests that its most important contribution to the whole church is to assist in the interpretation of militarization issues, peace concerns, and critical social problems. It is important that the Centre seek to create and maintain channels of communication at a number of levels. Networking with appropriate agencies, groups, and organizations suggests a new venture for the Centre.

All connected with the Centre hope it will respond to the challenges of the 1980s--the need for true "shalom" is greater now than ever before.

DEBATE CONTINUES ON NATIONALIZATION OF YASUKUNI SHRINE

Ever since June 1969 when the Liberal Democratic Party (LDP--Japan's ruling party) presented a bill to nationalize the Yasukuni Shrine in the Diet, the issue has been opposed 5 times in the legislature.

Those who support the nationalization of the Shrine have organized a citizen's group "For the commemoration of War Heros" nationwide. It forms part of the persistent lobby exerting pressure on government officials to re-establish the Shrine as an official State Shrine.

In order to counter criticism from the opposition parties, the LDP mounted various efforts to promote the view that official visits to the Shrine were not unconstitutional. However, up until this year, there remained considerable reluctance on the part of Government leaders to openly declare that such visits were constitutional. Thus from 1980 on, Cabinet members and other members of the LDP visited the Shrine on August 15 as individuals, and not in a public capacity.

Attempting to settle the issue, Chief Cabinet Secretary FUJINAMI Takao appointed a private advisory body of 15 members in July 1984. It met for 42 hours in 21 closed door sessions over a 12-month period. After a year of deliberations, the advisory council urged the government to realize official visits by the Cabinet ministers in "an appropriate manner." But it left the specifics of such visits to the government. While considerable pro and con views were reflected in the report, Prime Minister Nakasone and other Cabinet members used it as a basis to justify their official visit to the Shrine on August 15, 1985. Nakasone contended that the visit was an observance of social and traditional customs and not religious ones. They did not worship in the Shinto manner marked by two hand claps to entreat the gods, but simply bowed in short meditation and then made an offering to the Shrine from LDP party coffers.

The November issue of Jurist (published by Yuhikaku) presented opinions of 11 of the 15 members of the advisory council appointed by Fujinami. It is obvious that there was not a uniformity of opinion among the members. The issue of Jurist thus presents differing opinions on the relation between official visits to the Shrine and the constitutional separation of State and religion. The second half of the issue is a valuable compilation of various documents, including the advisory council report, LDP and opposition party statements, and statements of citizens' groups, including that of the NCC-J.

The Shinkyo Publishing Company recently published an 85-page book entitled Critical views of the Yasukuni Shrine Visitation by Cabinet Members. As mentioned in the introduction, Christians are taking the issue to be a sign of the times. Part I consists of viewpoints which oppose the advisory council report. Part II consists of personal testimonies of 6 individuals, including NAKAJIMA Shizue, LEE In Ha and NAKAYA Yasuko. Their testimonies describe the effect of this official visitation on their own lives. Rev. TOMURA Masahiro writes, "Headed by a living god, the Tenno system created the fanatical belief that Japanese were the chosen race, and that war against other Asian countries was 'holy war.' If the Yasukuni Shrine once more becomes a central state institution, Japan may become an isolationist country, a pariah in the international community."